The Non-Subscribing Presbyterian

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Harbingers of Peace.

The coming of the month of December naturally reminds us of the Christian Festival which falls towards its close, when there will be repeated once again the old but ever new message of Peace and Good Will. We cannot but feel that on this occasion there will be a ring of reality in the utterance of the message. At the very beginning of this month the Security Pact will be signed with fitting solemnity, and the various international representatives will be the guests of the King and the British Government. Already the happenings at Locarno had made their impression upon most minds and filled them with a new spirit of hopefulness. There seems no possible reason to doubt the good faith of the German people and their governors, all of whom with very few exceptions have heartily welcomed the Pact as providing a period of international security. With Germany's admission into the League of Nations at the special insistence of France a new chapter of European history begins. At least the circumstances attending this new beginning are highly propitious, and we can only hope that the goodly prospects of peace will be fully realised.

Coincident with the improving and establishing of international relations, there comes the now authenticated fact of generally improving trade prospects. We had been so often told of better times only to find them contradicted by the sad facts of increased unemployment that we were afraid to believe the trade optimists. But there seems solid reasons to warrant a fuller measure of hope. Many trades have already felt the new impetus and are providing promising openings for their workers. Then unemployment figures are showing a steady decrease in some districts. Such factors tell and will tell increasingly for good, and particularly in the interests of peace and good will at home. Never is social discontent so clamant as when many would-be workers are without any material prospect of settled pursuits. The dole as a temporary expedient was perhaps essential but as a regular concomitant of industrial life it has proved no panacea for social ills.

A further contributor to the hope for better times is the improved relations of the Christian Churches. The sense of their moral responsibility seems more apparent than it was. After all, if the interests of peace and good will are the vital concern of any section of the community they are that of the professing followers of Christ. If the gospel be only a sentiment and not a challenge to good works and the widest possible co-operation it fails where it ought to be most mandatory. We trust we are not decieved when we think that to-day this truth is being more generally recognised than ever before.

Notes of the Month.

All the members of the Non-Subscribing Presbyterian Church will participate in the widespread sorrow and regret with which the news of Queen Alexandra's death was received. Rarely if ever has such an event evoked so universal a grief. That in itself is an unmistakable tribute to the appeal of a noble and singularly unselfish personality. The outstanding figures in public life have to submit to a scrutiny which is always searching and not always over sympathetic. Social extremes carry with them an inability of those at the one end to understand and enter into the difficulties of those at the other. But in the case of Queen Alexandra extremes were enabled to meet, firstly, because her delicate suceptibilities made her fully aware of the sufferings of the common people; secondly, because they as quickly perceived her friendliness and appreciated her ready sympathy. Hence it came about that throughout the prolonged period when her name was a familiar one to all British people, it was ever associated with a reverence and a real affection for its bearer. As Princess of Wales she won a complete conquest of the hearts of the people, and as Queen and later as Queen Mother her victory knew not a single reverse. Not even death will evict her from her secure occupation in the heartfelt love and grateful recollection of her subjects.

* *

It is pleasant to receive news from time to time of our American visitors and to realise that their coming to the North of Ireland is remembered by them with satisfaction. Dr. Dodson seized the opportunity presented by the Fundamentalist farce in Dayton Tennessee, and planned an interesting course of sermons for his church in St. Louis, on "Evolution and Religion." Obviously there is much still to be done on those lines in America. A scientific hypothesis which most people here take for granted and in its light give their university lectures and school instruction is across the Atlantic suspect in some quarters and has to substantiate its position in thought. We wish for our enlightened friends every success in their endeavour to make the illumination of knowledge more general. We have also received greetings from Dr. E. M. Wilbur, who is again settled down to his work of teaching divinity in California. He cherishes precious memories of his visit to us last summer, and we can assure him that he is not likely to be forgotten here. We hope the proposal to make such international visits a constant feature will go forward and become established fact.

* *

On November 15th, the system of pulpit exchanges was duly carried out, except in one or two cases where local conditions were deemed inconvenient. Quite apart from the interest attaching to the particular experiences the exchanges had the consequence of making our people generally realise that they were concerned with the fortunes of the whole Non-Subscribing Church and that their own local attachments need not be less even if their adherence to a united church become more real. When the visiting ministers were careful to explain the object of their presence and embraced the opportunity to envisage the part in the light of the whole, their sermons were bound to do good and give encouragement. The meeting the next evening in Belfast was fairly satisfactory as a whole.

* *

We wish to our readers all the seasonable greetings. May their Xmas be a time of happiness and simple-hearted satisfaction. While it is pre-eminently a season when the home and its attachments mean most, as befits the fact it celebrates, it nevertheless should have its inspiration and its message for the Church. May all our services reflect the gladness of our hearts and the unselfishness of our devotion.

Temperance Notes.

Prohibition in America.

An Unprejudiced Report?

We know that all are interested in the subject of prohibition, even if the interest is an adverse one. Now comes to hand what is believed to be, and this from both 'wets' and 'drys' in America, an unprejudiced report. It is a very lengthy document of over thirty-thousand words, resulting from months of painstaking investigation by the "Department of Research and Education of the Federal Council of Churches of Christ in America." We should remind readers at once that this organisation has always been friendly to the Eighteenth Amendment, and still is. The report rather

Doubts the Success of Prohibition;

but at the same time strongly emphasises the failure of the Authorities to enforce the law, and suggests that more stringent action would make a difference. At the same time one is somewhat surprised to find that the Churches seem not so enthusiastic about the benefits of Prohibition as might have been expected. As a foreword the reporters explain that it is concerned only with facts and their interpretation. Nothing in it, we are told, 'is to be interpreted, as indicating ultimate conclusions' because 'it is too early to form final judgments.' In our account of this document, which follows we are indebted to 'Public Opinion' which obtains most of its data from the 'Literary Digest.'

Neglected Study of the Problem.

Surprise has been expressed that the various Societies and Social Workers in the States have given to the subject of Prohibition only a little more than casual notice. For undoubtedly it is a tremendous experiment in social control—the first effort on a national scale to change the personal habits of a large part of the population. Of course the study would have been difficult if only because obscured by conflicting contentions of every sort. "From the view point of the friends of Prohibition the Social data available which bear upon the results of the experiment 'are in large part disquieting,' although **the abolition of the open saloon stands out as an all but universally admitted moral and economic gain.**"

Crime Statistics.

Crime statistics and economic data are very difficult of accurate treatment and valid interpretation. So much so that (says the report) it is quite unsafe to base definite conclusions upon them, save after a very much more extended and scientific study than has thus far been made.

The Conclusion.

The conclusion reached by the Federal Councils' Investigators is that we are now witnessing what is probably 'the supreme testing of a new social policy that has been written into our basic law,' and that 'no one can say with positiveness what the ultimate outcome of this test will be; no cocksure optimism is warranted, nor is pessimism or 'defeatism' justified by the facts.'

Educate Public Opinion.

This is really their final conclusion for they say 'much seems to depend upon the development of public opinion in the near future.' Undoubtedly the situation (as the report reminds us) presents an unprecedented challenge to the Schools and the Churches.

We will give more information on this subject, and then report in our next number. P.G.

Christmas Hymns and Carols.

If a general consensus of opinion were taken as to which is the most popular of all Christmas hymns the result would probably be in favour of Charles Wesley's "Hark! the Herald Angels sing." It was first published in 1739, when it began, "Hark! how all the welkin rings!" It has undergone so many alterations since it was first published in ten stanzas of four lines each, that in one version the opening stanza contains only the one word "Hark," as found in the original. It is now generally sung in three extended stanzas, with the refrain of the two first lines. Some of the alterations are by no means improvements, as for instance, "Universal nature say Christ the Lord is born to-day," instead of Charles Wesley's poetic couplet, "with the angelic host proclaim Christ is born in Bethlehem." Its only weakness is its old-fashioned doctrinal setting—a view of the union of God with man not in harmony with modern thought. It is found in more hymnals than any other of his lyrics, not even excepting "Jesu, lover of my soul." "Christians, awake, salute the happy morn," was written by John Byrom, in 1745. He was very fond of his daughter Dolly, and on Christmas morning among her presents she found a letter addressed to her in her father's handwriting, containing the now famous hymn. The original is headed "Christmas Day for Dolly." It was first published in 1746, the organist of the Parish Church, John Wainwright, was struck by the words, and wrote for them the beautiful and popular setting known as "Stockport," or "Wainwright.' John Byrom's hymn to Dolly has undergone alterations also; four out of the six stanzas have been adapted by our minister W. G. Tarrant, a poet ot no mean parts, as we clearly see in the following:—

Christians, awake, Triumphant voices raise
To greet the dawning of the best of days;
Rise to adore the mystery of love
That links the lowly earth to heaven above;
Hark! Tis the sweetest song since earth began—
Goodwill from God, goodwill from man to man.

Lo, from the East the ray of coming morn,
Lo, in a cradle lies a Babe new-born;
Bright grows the sky, the shadows flee away,
Till through the clouds shines out the perfect day.
Thus shall the voice, now feeble, louder ring,
Till Christ, the new-born Babe, of Kings is King.

What though the shouts of sin and self be heard
By men awhile, above His gentle word,
What though His path of suffering and of loss
Leads from the cradle to the marytr's cross,
Yet by His hand shall war's last flag be furled,
And Christ, the Prince of Peace, rule all the world.

O golden Light that meets our wondering eyes!
Raise, Christians, raise your Anthems to the skies!
Triumphant voices aid triumphant heart,
Let weary souls in heavenly rest have part!
O sweetest song, since time on earth began,
Forever peace on earth, goodwill to man!"

"O come, all ye faithful, joyful and triumphant," is Canon Oakeley's translation of the "Adeste Fideles." It was first published in 1852, and soon became a favourite Christmas hymn. Among other translations of the "Adeste Fideles" there is one by Rev. W. Mercer that is sung in some of the churches. The Presbyterian hymnal gives both translations, the Episcopal hymnal gives one, having part taken from each.

"It came upon the midnight clear,,, is by our American Unitarian Minister, Edmund H. Sears. It was written in 1849, and first appeared in the Christian Register early in 1850. It is no exaggeration to say that it is the finets and most grandly conceived Christmas hymn, in the English language. It has five stanzas, starting on that first Christmas Eve, and only ending when the 'whole world' is in harmony with the Angels' song. The failure, at times, to alter hymns has few better

examples than in this hymn, as altered in the Episcopal hymnal, their closing verse is :—

" O Prince of Peace, Thou knowest well
This weary world below ;
Thou seest how men climb the way,
With painful steps and slow.
Oh ! still the jarring sounds of earth
That round the pathway ring,
And bid the toilers rest awhile
To hear the angels sing !

This, of course, is not Dr. Sears, and is utterly unworthy to take the place of the Unitarian poet's triumphant conception of the result of the Incarnation of Jesus Christ—listen—

" For lo ! the days are hastening on,
By prophet-bards foretold,
When, with the ever-circling years,
Comes round the age of gold ;
When peace shall over all the earth
It's ancient splendours fling,
And the whole world send back the song
Which now the angels sing."

Dr. Sears has written another beautiful Christmas hymn, beginning, " Calm on the listening ear of night," which deserves to be more widely used.

" Brightest and best of the sons of the morning," is by Bishop Heber, and was first published in 1811. It did not come into any of the hymn books till after his death in 1826, but now it is nearly as well-known as his hymn to God, beginning—" Holy, Holy, Holy, Lord God Almighty," and his missionary hymn—" From Greenland's icy mountains."

Mrs. Hemans's " O lovely voices of the sky," with its exquisite tune is ever dear to us at Christmas time. James R. Lowell has given us a fine hymn beginning—" What means this glory round our feet," and ending with those grand words—

For those who to their childhood cling, and keep their natures fresh as morn,
Once more shall hear the angels sing to-day the Prince of Peace is born."

Mention must only be made of Dean Stanley's, " The Lord is come on Syrian soil," Dr. Savage's " In the old time runs the story " ; W. C. Gannett's " Long, long ago," ; Longfellow's " I heard the bells on Christmas Day," and Charles Kingsley's " It chanced upon the merry, merry Christmas Eve."

We have two choice children's Christmas hymns : " O little town of Bethlehem," with its exquisite carol setting in " Worship Song." Its author, Phillips Brooks, was born in Boston in December, 1835. His parents, who were Unitarians, shortly after his birth became members of St. Paul's Episcopal Church, the rector at that time being the famous Dr. Stone. Phillips Brooks became one of the foremost preachers in America, and his little book on " The influence of Jesus on the moral, social, emotional and intellectual life of man ' is the prose translation of that memorable visit to the Holy Land which inspired him to pen in Bethlehem itself on Christmas Eve—

" O little town of Bethlehem, how still we see thee lie !
Above thy deep and dreamless sleep, the silent stars go by ;
Yet in thy dark street shineth the everlasting light ;
The hopes and fears of all the years are met in thee to-night ! "

Then Emily E. S. Elliott has given us that beautiful child's carol, beginning " There came a little Child to earth long ago, and the Angels of God proclaimed His birth high and low."

Annie Matheson has written a fine Christmas Carol—

" In days of old the shepherds heard the Angels herald the Eternal Word.
Our ears are dull, such songs avail not now, only the wise beside the manger bow.

" Have we no Carols ? Are we deaf and dumb save to the great world's money-murmuring hum ? Does God seem absent ? Are the Angels gone ? The Unseen is here ; His choirs, unheard, sing on." To me no Christmas afternoon comes but I read Mary George's—

" Beside the Christmas fire there passeth as in dream,
All sight and sound that touched us, all shadows on life's stream,
That rusheth now so swiftly to the tideless ocean's flow ;
Oh the music of its ripple in the days of long ago !

Beside the Christmas fire we see the path divide ;
One step—and no returning for swelling of the tide—
One tryst—the great Hereafter—that meeting place must know,
All lightly as we missed it in the days of long ago.
Beside the Christmas fire if sometimes life may seem,
The shadow of a shadow, and a dream within a dream.
Hark to the Christmas Anthem which comes across the snow !
It links fair life and endless with the days of long ago."

To me, the essence of all that Beautiful Story is exquisitely expressed by one of our Unitarian hymnists—

" The heart of all our Christmas cheer,
Is that Thy life is ever near ;
Within Thy circling arms we lie,
Wrapped in Thy great Infinity."

Tnd the onward progress and ultimate triumph of that Story is finely expressed in Haye's Christmas hymn—

" Two thousand troubled years time's weary brow have worn,
Since that strange star to shepherds told the Prince of Peace was born.
Two thousand years of gloom of groping toward the light
Of prophets scorned and martyrs slain—and battle fought for right.
But year by year the bells the old glad tidings bring,
And men forget their strife—to keep the birthday of the King.
Christ's Kingdom yet will come and good prevail o'er ill.
Though often with a crown of thorns we mock the Master still.
But He will not forsake the world for which He died,
Till all mankind be gathered Home at the great Christmas tide."

G.V.C.

The Committee of the Ulster Unitarian Christian Association is open to consider applications from any one prepared to conduct a book business in their Depository which is centrally situated in Belfast. The premises are Rent and Tax free, with both lighting and heating provided. Applications should be sent to Rev. G. J. Slipper, 7 Trevor Hill, Newry, Co. Down, as early as possible.

The World Religion.

The Rev. Wilna L. Constable of Warwick, at the conclusion of her sermon, reported in the Non-Subscribing Presbyterian for November says : " I see a vision of the world as a great household of Peoples," gathered under one great Divine Fatherhood, and serving under the divine law of human brotherhood. And, I being a follower of the lowly Nazarene, see it as that Kingdom of which he spoke, over which there brooded the mothering love of the parent heart of the Creator." These sentences amply serve to express the key-thought which magnetically attracts ideas relating to the important subject of the World Religion.

It was natural that the aspect of Christian teaching which laid stress upon the Divine Unity and the Fatherhood of God, should be the pioneer in the Church of Christ, in discerning the unity underlying the diversities of the religions of the world, the Divine Wisdom which illuminates them all, like sunlight shining through the many colours of a cathedral window ; and consequently in our household of faith we have the work of Dr. Freeman Clarke in his " The Great Religions," beside the authoritative work of Dr. Estlin J. Carpenter, also the work contributed to the League of Religions.

If however all this effort remained merely academic it would fall short of its great possibilities in making " the world a great household of peoples'." Max Muller said, " he who knows only his own religion knows none." Such a man is only in his own little puddle at the river bank, while the mighty stream, ' the river of God flowing from the throne,' surges past him. Like a stream in dry and thirsty land, comes the living water to the religions of the world, causing deserts to blossom as the rose, and the wilted plants of forms to freshen into new life and beauty.

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Before the uprising life the dead leaves and branches of superstition and non-essentials drop away. "Unbind the temple," said Christ, "set it free from blood sacrifices, and forms defacing the worship of the Heavenly Father, and in a short space of time, aye, three days I will build the temple-worship anew." For, what then would have been left? A beautiful ritual, the altar of incense, the golden candlesticks, the vestments of the priests, the choir of the Levites. "I have not come to destroy, but to fulfil." If He takes away, He gives back again with both hands full.

God is not to be worshipped in ugliness, in depressing buildings or with dull droning unmusical hymns, but in the beauty of holiness. In these days, the words: "Other sheep I have, which are not of this fold, them also I must bring and they shall be one fold, one Shepherd," stand out with new vividness, in the light of Comparative Religion.

All the religions have their defects• have more or less their back pages of history, all have suffered at the hands of the ignorant and selfish, who have often, not only in one, but in all, made the word of God of none effect by their traditions, that word that has gone out through the whole earth. Is the Supreme Teacher the Shepherd of one religion only, or is He the Supreme Teacher of the World: The Hindu speaks of Jagat-guru, the World Teacher, the Buddhist of the Bodhi-sattva, the Wisdom-Truth. How, if in reality He is one and the same. For every religion has brought its own jewel into the world. Hinduism brought "Duty as its chief word." Parseeism, "Purity." Buddhism, 'Wisdom." Egypt, "Science." Judaism, "Righteousness." Greece, "Beauty." Islam, The "Divine Unity." Christianity, "Love." Now that the jewels have been perceived, shall not the Supreme Teacher "make up His jewels," the jewels which are to form the crown of humanity which is religion.

Blind must be he who cannot discern in the world the quickening of brotherhood among the peoples of various religions, and the possibility of one great World Religion with the various religions as its denominations. Already there is on foot a movement for the registration of all religions which come under the banner of the World Religion.

When the Christmas bells ring out, how glorious the thought that from the East and the West, from the North and the South a new tribute is being paid to the Hearts' True King, all uniting under various expressions on the foundation truths of God and the Soul, the Fatherhood of God and the Brotherhood of Man, acknowledging under many names, the Supreme Teacher of the World, the glorious company of the Apostles—those who are teachers and again Disciples, the Angels who are the agents for the carrying out of the Divine Will, and mankind as a link in a great chain of evolution reaching from the dust beneath our feet to the ineffable glory of heaven. Each standing firm on his own ground, respecting the religions of others, yet thrilled with the common truth, yet all joining in the one chorus : " Glory to God in the highest, on earth peace to men of good-will." " So mote it be."

ULLIN.

The Ulster Hall Service.

Points from the Ulster Hall Sermon.

Despite most unpropitious weather the Fourth United Service, arranged by the Laymen's League for the Ulster Hall, on November 1st., was splendidly attended, the country congregations being very largely represented. Prior to the service, organ selections were given by Mr. Albert Taylor, organist of the First Church, Belfast ; and he was responsible for the musical accompaniments of the hymns and solos. Miss Ada Beattie sang, " My Heart ever Faithful," and Mr. James Shannon, jun., " Nearer, my God, to Thee." Hearty hymn singing was a very pleasing feature of an inspiring service. The conduct of the latter was in the very capable hands of the Moderator, the Rev. W. H. Townley Tilson, M.A. As compared with the three preceding Ulster Hall Services there was a change in the arrangements which more than justified itself and which previous experience proved to be necessary. The former plan of having two Addresses was attended with certain disadvantages. It weakened the unity of the service and also tended to make it unduly long. Moreover, it afforded neither of the officiating speakers an adequate chance of doing justice to a great theme. On this occasion, therefore, an alterntion was instituted, having the one sermon. Of the improved opportunity thus created for the special preacher on this occasion, the Rev. Herbert Barnes, of Newcastle-on-Tyne, made splendid use. In fact, both in the opinion of our own members and of appreciative outsiders he seems to have surpassed himself. We are all the more pleased, therefore, that Mr. Barnes, at our request, has furnished us with points from his sermon. These we are glad to give in preference to the scrappy and unsatisfactory reports of it which appeared in the Belfast papers.

Points from the Ulster Hall Sermon.

The texts were " Comprehending with all the Saints " ; " God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him."

The Revised Version does not use the word comprehend, but has altered the reading to apprehend. For my present purposes I cling to the reading comprehend. There is a very real distinction between the words comprehend and apprehend — however loosely they may be used in modern speech. Apprehension is the answer

of the individual soul to the world outside. A man sees and feels life and —so far as it goes—the result of his vision and sensation is accurate enough. That is his apprehension—and it is perfectly valid, perfectly honest, and perfectly sincere. On the other hand other men have also had their experiences. One man has seen this side of life and pronounces it good or evil according to the place and manner in which he has apprehended it. Therefore you do not get a full view of life until you have pooled all these apprehensions, compared them, correlated them, and out of the confused mass drawn the united and composite verdict. That is comprehension. It is not merely an individual thing. It is the sum and result of all individual thought and experience.

We are living in a time when the conflict between apprehension and comprehension is developing a significance such as it never had before. In international life there is proceeding a duel to the death between the right of the individual nation and the claims of the common humanity. The whole problem of modern statemanship is to find the right adjustment between the unit and the whole.

The same principle is evident in the history of religion—the right of an individual faith and the claim of a common religious life.

Paul lays it down very emphatically that our personal and single religious experience is perfectly valid and perfectly right. The refusal to weigh and estimate the worth of the individual's thought and feeling has been productive in every age of a killing of free and progressive religion. Men of science like Priestley, preachers like Stopford Brooke and Theodore Parker, poets like Shelley and Whitman—all daring adventurers into new tracts of territory—have found themselves faced with a static church, bound to creed and tradition, and invoking both to stifle the new thought and excommunicate the new way. Therefor it ise necessary to say that your own vision of religion is a real vision' that what you see is really there, that what you feel is true, that what you believe is authentic.

The New Testament gives the warrant for an individual faith. It shows you men in touch with Jesus, united in their loyalty to the Master of life, yet vastly removed in their accounts as to how those things came home to their individual experiences.

The same is true of denominations. One has emphasised the aggressive and evangelical; another has stressed the moral and the intellectual; another has built itself on the love and the pieties; another has found its home amid the artistic and the mystical. The Unitarian attitude is that there is a Universal Church that contains them all. Indeed it would go beyond the Christian sects and say that God is no respecter of persons but in every **religion** he that feareth Him and worketh righteousness is accepted with Him.

There have been useful and holy and great men in other religions than those of Jesus and Moses. There never was a religion that had not its place and meaning. He who raised up Moses and a line of noble prophets for the Jews raised up sages and seers the whole world over. All of purity and all of nobleness and all of worth is inspired by Him who "lighteth every man that is born into the world." It is no disparagement to Moses, it is no dishonour to Jesus, to declare that others have manifested something of that light and truth which God revealed in wonderful fulness in the pure and holy Man of Nazareth. It is far from adding to the Glory of God to limit his love and care to any portion of his offspring. The Unitarian advanced the view of comprehension.

I hope I have a deep reverence and sincere love for the Jesus of the Gospels. I delight to call myself a Christian. I believe Jesus lived a most wonderful life and died a most wonderful death. I can conceive of no purer life; I know of no loftier

teaching ; and I know very well when we have all gone out to follow him, and by following him have established the Jesus Way of Life, that the Kingdom of God will have come. But it is because I prize the life and teachings of Jesus so much that I refuse to accept many of the doctrines that are taught in his name. The Unitarian attitude is the attitude to life, and to a certain kind of life, and not to belief and confession. There is only one demand made upon men in order that they may rise towards spiritual perfection—obedience to spiritual ideals and fidelity to duty according to the best light revealed to them. Jesus' Church is a comprehensive church. It embraces all who strive to do the right and includes all who love the good and true and beautiful. The members of **his** church are found in all the sects, and indeed in all the religions of the world. Faith in Christ is not belief about Christ. It is trust and confidence in His Way of Life.

I do not mean to say that it does not matter to which church a man belongs. In this problem a man ought to follow his conscience—and that is about all that there is to it ! I am often asked what I believe to be the best church. My answer always is : The best church is the church that produces the best people. Given a love of truth and a spirit of sincerity, and a man's faith can hardly be wrong ; let these things be absent and his life can hardly be right. The only heretic is the heretic to the big demands of life.

It is an encouraging sign of the times that more and more people are beginning to take the Unitarian attitude. If this attitude is being taken in communions other than our own, let us thank God that it is so. If others are doing our work under other names, I have no word of reproach to offer. We have been the lonely pioneers of a great idea. All that matters is that the idea lives and does its work. Personally I rejoice in the name of Unitarian, but it is the spirit rather than the name which will regenerate the world. The Unitarian spirit will never die for it is the spirit of liberty and freedom and truth and progress. If the truth is mighty and will prevail we need not be unduly anxious about the future.

The Women's League.

Formation of a Comber Branch.

On October 30th, the ladies and ministers of our churches at Rademon, Greyabbey, Newtownards, Clough, Killinchy, Moneyrea, and Comber, and Downpatrick were invited to hear the Rev. Wilna Constable, of Warwick, and Mrs. E. R. Jackson, of Belfast, speak on the work and value of the Women's League in country churches and scattered congregations.

Apologies for absence were received from all the ministers of the churches. Two ladies from Killinchy congregation were the sum total of representatives from the outside churches.

The Rev. Mrs. Constable delivered an inspiring address dwelling on the need of the development of the mothering spirit in our churches so that the charge of our churches being " barren, cold and intellectual," only, should be dropped The expansion of the social side of life in our churches is needed to deepen the value of the religious side. Friendly intercourse is needed for the family life of a church to be created, once the sense of being a member of a family is felt so the responsibility and loyalty to the other members of the family is born and church life becomes a present and living value felt always and not just once a week.

The ladies of the Comber congregation decided to form a branch of the League and the following officers were elected. President, Mrs. Glynne Davies ; Hon. Secretary, Mrs. Cecil Andrews, Carnesure ; Hon. Treasurer, Miss Munn, Cattoy's House ; Committee, Mrs. Thomas Andrews, Miss Eileen Andrews, Miss Eva Andrews, Misses

Frame, Galbraith, Pennance, Todd. Mrs. R. Milling, Mrs. D. Munn, Mrs, Hind, Mrs. H. Ferguson and Mrs. R. Ferguson. The following Friday the first meeting of the Branch was held when 27 ladies attended and 20 more members were enrolled. It was decided to meet on the 1st and 3rd Mondays in each month. The meetings, though they are intended to be social, will also be made educational and instructive. The meetings will always open with hymn and prayer thus emphasising that the practice of our religious faith is not incongruous with healthy pastimes and innocent pleasures. Mrs. E. R. Jackson kindly gave of her time to explain one branch of the Women's League work known as "Friendly Links." Members of the League who remove to any part of the world are put in touch with the nearest Unitarian community and a welcome arranged. Members of our faith who are in isolated places are written to once a month and literature is sent to them. If there are children in the family suitable literature is sent for them also.

It is to be hoped that the work of the League will expand in Ireland where its objects and ideals are pecularly appropriate.

The Ulster Unitarian Christian Association.

Killinchy Meeting.

On one of the windiest, wettest and coldest nights to be conceived the delegation from the U.U.C.A. set forth for Killinchy. Knowing the long distances and the open country to be traversed by members of the Killinchy and surrounding congregations we did not expect a large gathering on such a night. Also the date of the meeting had clashed with that of the whist drive in aid of Greyabbey Church funds. Agreeably surprised we found a gathering of about one hundred and fifty people who had braved the elements. The Killinchy congregation had as usual provided us with lavish hospitality, for which the ladies of the congregation are to be thanked. Mrs. Williams presided at the piano. The Rev. D. J. Williams took the chair and opened the meeting with a hymn, the Rev. M. Watkins led in prayer. The chairman's address was of a high level and gave an atmosphere of earnestness to the meeting. Sir John Campbell, a son and grandson of the Manse, and to whom the faith that has been handed down to him is a living reality, gave a plain, practical address. Easily and fluently he spoke as a man who knows the needs of the world, and he pointed out how it is within reach of everyone to try and follow the practical example of Jesus. Sir John Campbell said that the religious spirit was needed very badly in the world of to-day. Very little evidence was needed to be given to prove that the present moral standard was low. He asked parents to give their children an example of attending worship regularly; to support their church loyally and to contribute to the best of their means.

Mrs. Glynne Davies followed, showing how and why the U.U.C.A. should be supported liberally by all our churches. Mrs. Davies read the principles of the Association :—

(1). To maintain the sufficiency of the Holy Scriptures as a rule of faith.

(2). To diffuse a knowledge of the Christian Revelation based on the sole Deity of God the Father, and the Divine Mission and the authority of the Lord Jesus Christ.

(3). To defend the right of Private Judgment, the sacredness of Religious Liberty and the supreme importance of the Christian Life.

(4). To promote the religious education of the young, especially through the instrumentality of the Sunday School. It was pointed out that the Association was the only instrument

by which new ground could be broken in which the seed of our Unitarian faith could be sown, as it is the only definite missionary body we have.

The Association provides for the Depository, where all inquirers about our faith are welcomed and free literature is distributed.

Mrs. Davies asked for individual subscriptions rather than a congregational collection, as it would assure a steadier income and create a greater personal interest in the welfare of the Association. Miss M'Ilwrath kindly promised to act as Treasurer and in her ever loyal and energetic hands we are sure that the Killinchy congregation will become an important contributor to the funds. The Rev. M. Watkins gave a delightful historical resumè of our growth and the need at the time of the foundation of the society. In view of the 50th year of the Association next year this address was doubly interesting. The speaker spoke of the essential quality of Truth in Religion. The pursuance of Truth was met with obstacles and persecution and prejudice. Our duty was to stand by our faith which had been so dearly brought by our fore-fathers, for no religion was worth while that was not free to accept the truth as it was revealed at all times and by all means. The Association stood for definite principles which could be read and understood and provided a known headquarters of our movement in Belfast. Rev. G. J. Slipper referred to the Forward Movement and thanked the Killinchy congregation for allowing the deputation to come and plead their cause.

The Rev. A. Whitford in a most striking and forcible speech emphasised the need of the support of all congregations, in their own interests, of the association. He thanked the speakers, the chairman, and all who had helped to make what was felt by all the success of an inspiring meeting.

Christianity and War.

"All they that take the sword shall perish with the sword." Matthew 26 : 52.

[We give below an extract from the remarkable Sermon preached by Dr. H. E. Fosdick, from John Calvin's historic pulpit in Geneva. The occasion was the Sixth Assembly of the League of Nations. The whole of the sermon is deserving of careful attention. Copies of it, bearing the title of "The Worst Sin," can be obtained from the League of Nations Union, 15 Grosvenor Crescent, London, S.W.1.]

To-day my plea is simple and direct. Of all the people on earth who ought to take in earnest this unforseeable confirmation of the Master's insight, Christians come first. This question of war and its denial of the method and spirit of Jesus is peculiarly their business. Speaking from this historic Christian pulpit to Christians of many races and nations gathered here, one finds himself inevitably concerned with the matter—addressing, as it were, the conscience of Christendom about war. The destinies of human kind depend upon the arousing of that conscience. Here in Geneva you once more are setting your minds to the high task of working out the technique of international co-operation. In this sanctuary we set ourselves this morning to consider the dynamic, without which all technique will fail—the conscience of Christians about war.

Doubtless we represent here many different kinds of Christianity. We belong to different churches, hold various theories about ecclesiastical polity, subscribe to diverse creeds. But one thing does unite us all. We all start with and include the Master Himself. To all of us He is the Lord and His way is the way of life. At the fountain head of our Christianity is Jesus Christ. His life with the Father, His faith in the moral possibilities of man, His devotion to the kingdom

of heaven on earth, His Good Samaritan, His Golden Rule, His Sermon on the Mount, His law of finding life by losing it, His insight into the self-defeating nature of violence, and His substitution of the way of love—all this is included in any special kind of Christianity we severally may profess. How, then, can any of us avoid the conviction that this colossal and ominous question of war, upon the answer to which the future of man depends, is in particular a crucial affair for Christianity. It has been said again and again that if another war befalls us and shakes civilisation to its foundations, as it surely would, the Christians of the world will be to blame. Surely that is true. The continuance of war will advertise that the 576,000,000 professed Christians on earth have not had an earnest conscience about their Master's view of life ; it will bear evidence that while they have called him, "Lord, Lord," they have been not willing to do what He said.

Let us dwell then, on some elements that ought to enter into the operation of the conscience of Christians about war.

For one thing, there is plainly the futility of war to achieve any of the purposes that Christianity is meant to serve. Indeed, there is modern war's futility to achieve any good purposes whatever. Once it was possible really to win a war. Once victors and vanquished stood in such opposite categories at a war's conclusion that there was no possibility of mistaking the prestige, prosperity, increased power and happiness of the one and the dismal annihilation of the other, but one shocking revelation of the last war was the indiscriminate ruin in which war plunged victor, vanquished, and neutrals alike, the ferocious and untamable way in which war, once let loose, tore at the garments of civilisation as a whole so that, regardless of who won it, half the world found itself unclad and shivering when the storm was over.

In the history of war we have one more example of a mode of social action possibly possessing at the beginning more of good than evil, which has outgrown its good, accentuated its evil, and become at last an intolerable thing.

That was true of slavery. Men at first reduced to slavery those whom else they would have slaughtered after battle. Slavery was a substitute for massacre, profitable, doubtless, but also merciful. It was a forward step from brutal murder to enforced labour. But slavery did not retain its philanthropic good. In the end it outgrew all its benefit and became an intolerable curse. In an evolutionary world ethics and modes of social action evolve also.

So there may have been times when war could serve good ends, when armed conflict was a means of cosial progress. Of this war or that, it may be claimed that the sword won benefactions lacking which mankind would be the poorer. At least, there is little use in arguing the contrary. For the conviction now growing strong in this generation's mind is that whatever may have been true about war in times past, modern war is futile to achieve any good or Christian thing.

To fight with the gigantic paraphernalia of modern science ; to make war in our intimately interrelated and delicately balanced modern world, where our most indispensable means of existence already have become international ; to fight, not with armies against armies as of old, but with entire populations massed against entire populations so that bombs rain indiscriminate destruction on whole cities and blockades mean indiscriminate starvation to millions of families ; to make war now, when an average five hours of fighting, as in the last war, burns up the endowment of a great university, to fight, knowing that, agreements or no agreements to limit the weapons of war, demonic forces like gas and bacteria are certain to be used—that is obviously futile to

achieve any good thing for which a Christian man might wish to pray.

The old appeals for war in the name of a good cause fall coldly now on the instructed ear and cease to carry conviction to thoughtful minds. "Would you not go to war to protect the weak?" men ask. The answer seems obvious. A modern war to protect the weak—that is a grim jest. See how modern war protects the weak; 10,000,000 known dead soldiers; 3,000,000 presumed dead soldiers; 13,000,000 dead civilians; 20,000,000 wounded; 3,000,000 prisoners; 9,000,000 war orphans; 5,000,000 war widows; 10,000,000 refugees. What can we mean—modern war protecting the weak? The conviction grows clear in increasing multitudes of minds that modern war is no way to protect the weak.

A World Court would protect the weak. A League of Nations would protect the weak. An international mind, backed by a Christian conscience, that would stop the race for armaments, provide co-operative substitutes for violence, forbid the nations to resort to force, and finally outlaw war altogether—that would protect the weak. But this is clear: war will not do it. It is the weak by millions who perish in every modern war.

As for Christianity, the dilemma which it faces in all this seems unmistakable. The war system as a recognised method of international action is one thing; Christianity with all its purposes and hopes is another and not all the dialectic of the apologists can make the two lie down in peace together. We may have one or we may have the other, but we cannot permanently have both.

The Forward Movement.

A large gathering assembled to hear the messages for the deepening of the spiritual life in our Churches which were delivered at the inaugural meeting on November 16th., in the Central Hall. Unfortunately the Moderator was unable to be present but the Rev. M. Watkins as an ex-Moderator very efficiently took the chair.

After the hymn was sung the Rev. Glynn Davies offered up prayer. The Chairman then explained the object of the meeting. That it was felt by many that the time was opportune for our churches to have a general rally and to seek inspiration from one another. All our churches have been grouped together in regional districts, and each region is expected to take steps to forward our movement in its own locality. Different places require different methods and so it has been left to the discretion of the ministers of the various groups as to how best the aim of the movement can be realised.

The aims of the movement are to bring before the people attached to our churches their duty to publicly support our faith by their regular presence at our church services; to use any opportunity that may arise to give testimony to the greatness of our faith; to remember that the work and sacrifice of those that enabled us to be able to worship in freedom entails on the present generations their duties to those who will come after us to secure their right also to a free religion untrammelled by dogma or creed.

Mrs. E. R. Jackson read a thoroughly deep and practical paper showing in a detailed way the many opportunities that members of our churches could utilise to still further make our church life appeal more deeply to those who are interested in us.

The speaker laid stress on the necessity of co-operation between ministers and congregations. That each should mutually rejoice in each other's gladnesses and sorrow in each other's griefs. The work adults could do to help and encourage the young by precept and example was pointed out. The forward movement must be within ourselves; each must ask himself does he do his part in the great work of church life, if not—why not?

The Rev. John Begg, of Downpatrick, maintained the high and in-

spiring level set by the two previous speakers. The speaker spoke of the great privilege and responsibility that devolved upon members of a Non-Subscribing Church. The freedom it gave should not deteriorate into license. That freedom of thought should not be confused with freedom of necessity to attend our places of worship. Our church's work was that of leavening the orthodox creeds by showing how revelations were not finished with the end of the books of the Bible. The work of the Non-Subscribing Church was always to push on towards the light as it was revealed by science and in other ways ; always to stand by the essential of truth as the great factor in religion. Mutual inspiration was gained by contact with our fellow-men and it behoved us to meet together regularly in our churches.

The Rev. J. A. Kelly, of Dunmurry, spoke of the great value of the freedom of the Non-Subscribing Church and the important part it had played in the life of the community.

Several of the audience evinced their interest aroused by the meeting and asked that meetings of a similar nature should be arranged.

The Committee of the Forward Movement have pleasure in acceding to this request and any further suggestions from any of the members of any of our churches would be heartily welcomed. It should be remembered that the columns of the Non-Subscribing Church Magazine are now open to correspondents who could help in the movement by suggesting in what way they think the power of our church could be extended.

Reports.

Unity Guild.—On Wednesday, Nov. 18th, the Rev. H. J. Rossington, M.A., B.D., gave a most interesting lecture on " Rome," illustrated by very good coloured lantern slides, in Rosemary Hall. The first took us into Italy via the Simplon Tunnel to Lake Maggiore, on whose shores stands Locarno, of famous name. Thence we saw several interesting cities before reaching Rome itself. These included Milan with its great cathedral, Florence and its Duomo, Naples and the ruins of Pompeü with the background of Vesuvius. We then went to Rome, where one sees a curious blend of the pagan, early christian, medieval and modern. Many of the ancient buildings have been much defaced by later comers who when they required building stone, took it from some old building. The Forum, which we saw in some detail, was the centre of a great Empire. Here are the ruins of many temples, basilicas and triumphal arches. Of the temples the best preserved is that to Saturn. The various basilicœ and baths have in some cases been restored to their old form and are now used for modern purposes. Rome contains the greatest church in the world in St. Peter's with its superb dome by Michael Angelo. We were able to gain some idea of its vastness, perfect lines and wonderful decoration from the slides. Adjoining St. Peter's is the Vatican which is a great treasure house, some of the finest specimens of art, sculpture and literature are to be seen here. The Colosseum, a vast arena said to be capable of seating 87,000 people, is so perfectly designed that it puts our great stadium at Wembley to shame for it could be cleared in ten minutes. Here were held sea fights, wild beast shows and the terrible gladiator contests, which we were reminded of in an art gallery where we saw a statue of the dying gladiator. Rome is very rich in churches, most of which contain some special treasure in art or sculpture. We saw some of these, and in particular we admired Michael Angelo's statue of Moses. Before seeing some of the country round Rome one should mention the many obelisks in the squares that are relics of past conquests. Leaving the City proper, we saw outside the walls the church of St. Paul Outside the Walls. There are wonderful cloisters here and the slides of this church were among the best

shown. Along the Appian way are many ancient tombs and in the distance we saw portions of the great aqueducts that carried in a plentiful supply of water to the city. There were 360 miles of aqueducts and much of this distance was underground. Thus Rome had an unfailing water supply for her fountains and baths. At Tivoli we saw the pleasure houses of the Emperors surrounded by orange groves and beautiful cascades. We also had a glimpse of the transport of the country, oxen and donkeys all arrayed in wonderful trappings. The whole lecture was most interesting and the grateful thanks of the Guild were voiced by the President who also thanked Mr. Miller for his services at the lantern, which, as usual, were perfection.

* *

Belfast : First Church.—On November 8th, a Service of Remembrance conducted by the Minister (Rev. H. J. Rossington, M.A., B.D.), was held in the Church. There was a good attendance. The service was concluded by the playing of Chopin's Funeral March. A wreath was placed at the foot of the War Memorial in the Vestibule. The following Sunday morning, November 15th, the preacher was the Rev. J. G. Davies, of Comber, in accordance with the system of pulpit exchanges arranged for this particular Sunday. Mr. Davies's sermon was an earnest appeal in favour of the spiritual strengthening of our churches. On the morning of November 22nd, the service was altered as a result of the widely, mourned death of Queen Alexandra and in his sermon Mr. Rossington made sympathetic allusion to the part which she had played for so long a period in the lives of British people and of the inimitable place she had gained in their deep affections through the beauty of her personality. All would sympathise with the sorrow of the King and Queen and the members of the Royal Family. An impressive service concluded with the Chopin Funeral March. The attendance was of more than average proportion.

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Belfast : York Street.—During the past two months the congregation has resumed its normal Winter activities. The congregations morning and evening have improved. The average attendance at the evening service excluding the special services is about four hundred. On special occasions we have unfortunately to turn many away. Communion was held on Armistice Sunday. The 36th Troop of Boy Scouts attended in uniform and a number of country friends joined us. Two "Children's Churches," have been held at each of which the attendance exceeded our anticipations in spite of very bad weather. The Sunday School has improved but the distance at which many of our people live makes it difficult for all our children to attend. The church Guild continues its useful work and helps the church finances to no small degree. Papers have been given by Mr. H. G. Calwell, B.A., Dr. F. Hill, Mr. J. D. Boyd, and other members. The Library is now being put in order. None of our institutions are yet as they should be but all are being got into shape by degrees and the loyalty and patience of our members will make the overcoming of our many difficulties a pleasant task. During the past two months we have removed from our lists the names of our last remaining nominal members so that we now know where we stand and are better able to plan for the future. About twenty new members have joined and it is most gratifying that a number of these are Non-Subscribers some of whom have "lapsed" since they came into the city some years ago. We sincerely hope that as time goes on others may come to us. Any assistance which country ministers or people can give us in the work of gathering in young Non-Subscribers in the city will be more than welcome.

* *

Ballyclare.—Harvest Thanksgiving Services were held on Sunday, October 18th, the church being prettily decorated for the occasion. The services morning and evening were well attended. The special preacher at the evening service was the Rev. Alfred Turner, of Templepatrick, whose impressive discourse was listened to throughout with rapt attention, and greatly appreciated. Special music was rendered by the Choir under the leadership of Mrs. Moore, A.L.C.M. The rendering of the Anthem—"When Thou hast gathered in Thy Corn," was most acceptable, the solo parts being taken by Mr. John Havson and Mrs. Moore respectively. In the evening Mrs. Moore also sang with expression and feeling the solo—"How Lovely are Thy Dwellings, Lord." Our best thanks are due to those who sent gifts of fruit, flowers, vegetables, grain, etc., also to those who assisted with the music and decorations.

* *

Cairncastle Old Meeting House.—Harvest Thanksgiving Services were held in the Old Meeting House, Cairncastle, on Sunday, October 25th, at 4 o'clock, and on Monday, October 26th, at 7-30 p.m. Rev. S. E. Bowen of Crumlin preached on the Sunday and the minister, Rev. Eustace Thompson, on the Monday. There were good congregations at both services, on Sunday the church was quite full and had to overflow into the vestibule. The congregation was very glad to see so many friends from other churches and from its sister church at Larne. The decorations, were more beautiful than ever, and the lovely festoons of golden ivy and the fine arches done with beech leaves and corn and flowers, took away altogether the bare look of the church and made a good foundation for the other decorations. The pulpit was done with moss, red dahlias and white Michaelmas daisies. Mrs. James Tweed of Larne, played the organ, it is always a treat to hear her. The choir gave a Harvest Carol, and an Anthem, "Thou Providest" by Caleb Simple, and the children also sang, very sweetly, a harvest carol. On Monday night a special Harvest Service with music was given. A very beautiful

"buckie" chain a hundred feet long was made by Edith, Willie and Angus Dempsey, three of the Sunday school children and was artistically arranged round the arch and in front of the table at the head of the church. A fine band of useful decorators gathered on Saturday and soon transformed the church. The thanks of the congregation are due to all who helped and who brought or sent material for decoration.

* *

Comber.—On October 28th, Mrs. Hugh Ferguson organised a Whist Drive and Dance in aid of the funds for the Greyabbey church. Two hundred and sixty guests assembled in the Thomas Andrews (junr.) Memorial Hall. Every thought had been exercised for the good management of the Drive and the comfort of the guests. Friends had contributed the refreshments and sweets with the result that nearly £50 goes to the Bazaar Funds. The 10 prizes were also gifts and thank are due to all who helped to make the event such a success on which Mrs. Ferguson is to be congratulated. The opening meeting on November 11th, of the Literary and Social Guild, took the form of a social, there being nearly fifty young people present. Songs were rendered by Miss Murray and Mr. R. Williamson, who was accompanied by his brother Dr. Williamson. The Minister, the Rev. Glynne Davies, welcomed all present and hoped they would enjoy all the social evenings during the Winter. On November 25th, a Lecture and Counter—Lecture on "The Mental Capacities of the Sexes," will be given by Mr. J. Young and Mrs. Glynne Davies.

* *

Crumlin.—Our Harvest Thanksgiving Services were held on Sunday, 18th October. The morning congregation was slightly larger than last year's, but in the evening the Meeting-House was not so crowded as it is usually on such occasion, because other special services were held in the village on the same date. In the morning the service was conducted by the Minister, the Rev. S. E. Bowen, and for the evening service we were fortunate to have in the pulpit our Moderator, the Rev. W. H. Townley Tilson, M.A. His theme was the Love of God, and he dealt with it in a manner very impressive and appropriate to the occasion. Seldom have we heard the Unitarian Evangel sounded in such a striking manner and judging by the favourable comments of our friends of other denominations we feel sure that they will come again when Mr. Tilson is announced to preach. We are glad to see present at the evening service a neighbouring minister and his wife, the Rev Dr. and Mrs. Irwin, of Killead Presbyterian Church.

* *

Moira.—Harvest Thanksgiving Service was held in the Remonstrant Church on Sunday, 1st November. Most beautifully and tastefully was this old church decorated with fruit, vegetables, grain and very choice blooms. Very hard indeed must the ladies of the congregation have laboured the previous two days. The Banbridge augmented choir journeyed through most inclement weather (it was pouring heavily and incessantly); but they rendered the anthems, solos and led with the hymns so well as to amply justify the journey. The talented Banbridge organist accompanied her choir. Our minister, gave a very much appreciated and appropriate address. The church was completely filled with a most attentive congregation. All are to be heartily thanked for their exertions and especially those who so kindly gave the various gifts. The choir were entertained by the Moira friends at the close of service with an excellent tea, sandwiches and wonderful cakes. We do not hear much concerning this small congregation; but the few there are keep close together, and simple services are being held Sabbath by Sabbath. We hope the success of this Special Service will give them the encouragement they so thoroughly merit.

Moneyrea.—Special services of Thanksgiving for the Harvest were held at Moneyrea on Sunday, October 4th. The church had been tastefully decorated for the occasion with the produce of gardens and field, while two "Sheaves of Corn" artistically produced in a bake-house adorned the tables. The special preacher was Rev. M. Watkins who delivered appropriate and inspiring sermons to large congregations. The presence of Mountpottinger Congregation at the evening service was a unique and welcome feature. Services were continued on following Monday evening conducted by Rev. A. Whitford. At the conclusion of the services all the gifts were forwarded to the Cripples' Institute, Belfast.

* *

Mountpottinger.—The Annual Harvest Services were held on October 18th, when Rev. E. Lockett, of Holywood, was the preacher for the day. In accordance with well-established custom the church was tastefully decorated, in fact we venture to say it has not looked better for a long time past. This arduous duty was undertaken by the Minister and members of the Women's League. In connection with the "Forward Movement" and the interchange of pulpits on November 15th, Rev. W. G. Marsden of Ballycarry visited us, and was welcomed by an adequate congregation. * *

Raloo.—Harvest Thanksgiving Services were held on Sunday, 25th October. Inspiring and thoughtful sermons were preached by Rev. A. L. Agnew, B.A., and Mr. H. G. Calwell, B.A., to large and appreciative congregations both morning and evening. The church was artistically decorated with corn, flowers, fruit and vegetables by the young people of the Sunday School, and much admired. Mrs. M'Fadden very sweetly sang the solos, "Nearer my God to Thee," and "Abide with me." Miss Meta Gray played the accompaniments with her usual ability. The singing of the harvest hymns were well rendered by an augmented choir. The best thanks of the Committee are extended to all who contributed to the great success of the services.

* *

Newry.—On October 27th, a Cake, Variety, and Produce Sale took place in the Minor Town Hall, in aid of the renovation fund of the First Presbyterian (Unitarian) Church, the opening ceremony being performed by Mrs. Baxter, wife of Mr. Charles M. Baxter, J.P., Clanmurray House, Dromore, Co. Down. In connection with the undertaking, the pastor and Mrs. Slipper were loyally supported by the members of the congregation, while other kinds friend lent much appreciated assistance. The Rev. G. J. Slipper, in his introduction remarks, said they were having a supplemental sale that day, with the addition of other goods, and the proceeds were in aid of the funds of their church. He was very grateful to those friends who had come from other congregations to help them in that little effort, and he assured them that the friendship and fellowship that they displayed was greatly appreciated. He wanted to introduce to them a lady who belonged to a family which had been identified with their church in Dromore for more years than he liked to remember. He had much pleasure in asking her to declare the sale open. Mrs. Baxter, who was well received, said that she had great pleasure in declaring the sale open, and she wished it every success. Mr Slipper then proposed a hearty vote of thanks to Mrs. Baxter for her kindness. Mr. Christopher Warnock, seconded the motion, which was passed unanimously. The Stallholders and Helpers were :—Cake Stall—Mrs. J. Thompson and Mrs. R. J. M'Combe ; Produce Stall—Mrs. Andrew Henning ; Work Stall—The Misses Warnock, Mrs. C. Warnock ; Tea Stall—Mrs. M'Kinstry, Miss Eliza Mitchell, Mrs. Geo. M'Alpine, Miss Ina M'Combe, Miss Ada Mitchell, Miss Minnie Berry, Miss Jennie Little, Miss Gretta Weir, Mrs. David Craig, Miss Gillespie, Miss Maisie Little, and Miss M'Cullough ; Half-Hour Concerts and Competitions—Mrs. Slipper ; Games—

Messrs. James C. Thompson, R. Mitchell and Ben Meek. The half-hour concerts organised by Mrs. Slipper were greatly enjoyed, all the items being excellently rendered. A feature of the concerts was the appearance of a talented young dancer and elocutionist from Belfast, Miss Eileen Miller, gold medallist, who delighted everybody with her performances. Two programmes of recitations, vocal and instrumental music were given. The winners of the various competitions were :—Advt. competition—Dr. Boland ; Candle-lighting competition—1 Mrs. Hardy ; 2 Miss Eileen Miller ; 3 Miss Ada Mitchell. The beautiful model cart complete in every detail, made by Mr. Andrew Henning, was won by Master Cyril M'Collough. The winner of the lovely cake presented by Mrs. Fletcher, of Sugar Island, was Miss Ada Mitchell. A plum cake presented by Mrs. Truesdale of the Clanrye Cafè, was secured by Miss Eliza Mitchell, and Miss Hannah Hobart of Dromore, was the winner of a lamp. The Rev. Mr. Slipper briefly thanked all who had in any way contributed to the success of the sale. Subsequently a short dance, which was well attended, took place, and music being supplied by Mrs. Farrell (piano) and Miss Vera Hardy (violin). The proceedings were concluded about 11 o'clock with the singing of the National Anthem. Remembrance Day Service.—At the morning service in this church on Sunday, November 8th, the pastor Rev. Geo. J. Slipper, preached a sermon in keeping with the day from the text, " This day shall be a memorial to you," and a retiring collection was taken on behalf of Earl Haig's Fund for disabled ex-service men. A laurel and poppy wreath was placed on the memorial tablet in the church.

Obituary.

Mr. Stewart Lusk and Mr. James Lusk of Cairncastle.

The Congregation has lately been bereft of two of its members, uncle and nephew, of the name of Lusk. Mr. Stewart Lusk, deceased 16 November, at the age of 87 was the last of that name of his own generation ; whilst James, who died the following morning more than thirty years younger than his uncle, was the first of his name of the succeeding generation. They differed much in temperament. Stewart Lusk was of a kindly disposition, but had long studied a severe self-discipline, finding pleasure not merely chiefly in work, but finding very little in anything else ; so that the last two years of his life, when the infirmity of old age made it impossible for him to take much share in toil upon the farm, were borne patiently, yet as rather a grievous burden. James, capable of energy and hard work too, was decidedly of the opinion that all work and no play would make Jack a dull boy, and he took care not to be that. Full of life to the end, and desiring life, he nevertheless bore his last long and painful illness without complaint, and knowing it was likely to prove fatal, faced death bravely, by the manner of his passing making it impossible for those who witnessed it not to believe that he was passing to something better beyond the grave. He will be greatly missed not merely by a large circle of relatives, but by numerous " auld acquaintance " besides, who will remember him as a kind and cheery soul. Uncle and nephew were both warmly attached to the old Meeting House. James Lusk had served many years as a zealous member of the Congregational Committee, and the name of Mr. Stewart Lusk has for twenty years appeared in the Annual Statement as a member of the Session, whilst for a period before that, he had held the office of Honorary Secretary.

MRS. SHAW.

We deeply regret to announce the untimely death of Rebecca, wife of Edward Shaw, Diamond Hill, Annsboro.' which took place at the County Infirmary, on Sunday, November 1st. She was a young woman of sterling

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qualities and high character, and had won for herself a wide circle of friends as was seen on the day of the funeral. She had been a faithful member of our church ever since her marriage 18 months ago; we all profoundly sympathise with Mr. Shaw in his great sorrow.

Another young and promising member passed away unexpectedly on the 8th ult., namely, Willie Robinson, of Tobercorn, who was a prominent farmer, highly respected by every class in the neighbourhood and a great favourite with children. He possessed a most lovable nature, which was the secret of his popularity. From infancy, he had been most regular in his attendance at our services, and was generous in his support and deeply interested in all that the Church did. We tender our heartfelt sympathy to the sorrowing mother, sister and brothers in their hour of trial.

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